ADVICE
TO
English Protestants,

BEING A
SERMON
PREACHED
November the Fifth, 1689.

By a Country-Conformist.

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A SERMON preached on the Fifth of *November*, 1689.

MICAH 6. v. 5.

O my People, remember now what Balak *King of* Moab *conſulted, and what* Balaam *the Son of* Beor *anſwered him from* Shittim *unto* Gilgal, *that ye may know the Righteouſneſs of the Lord.*

GOD hath very greatly ſignalized This Day, making it the Time wherein he hath twice moſt wonderfully diſplay'd his Glorious Attributes, in ſaving the Inhabitants of this Land from the moſt formidable Evils and Dangers, the moſt Inveterate and Inplacable Enemies of their Religion, and all their Intereſts could deſign them unto. So that he hath forcibly commended to all Engliſh Proteſtants, the ſolemn Obſervation of this Day, by two of the moſt Miraculous Demonſtrations he hath ever vouchſafed unto any People, of the ſpecial Care he had of, and the peculiar Regard he had unto their Welfare and Happineſs.

We have been wont, on this Day, to commemorate the great Deliverance God wrought for our Anceſtors, when the Papiſts intended, by blowing up with Gun-Powder their King, Lords, and Commons, to make way for their thorow executing of all that Malice, Wrath, Revenge, and Fury, they had conceived againſt all the Proteſtants, within the Territories belonging to the Engliſh Crown. But God hath now done very much to endear this Day a great deal the more unto us. He hath added a new Miracle of Mercy, beginning on this Day the laſt Year, another Deliverance directly and immediately

relating to our ſelves, which in moſt reſpects doth equal the former, and on many accounts doth very much tranſcend it.

Yet this latter Deliverance muſt not obliterate the Memory of the former: But the conſideration of them both together, ſhou'd mightily inlarge our Hearts in Admiration and Praiſe, and powerfully engage us to a ſerious, faithful, and diligent improving what God hath done for us to that purpoſe, which the Text acquaints us is our Duty, *viz. That we may know the Righteouſneſs of the Lord.*

In the firſt Verſes of this Chapter, the Prophet gives us an account, that God had a *Controverſy* with his People, becauſe of their unbecoming and undutiful Carriages, after that he had wrought great Deliverances for them; they had not conſidered his Works aright, nor behaved themſelves after their Deliverances, and under their enjoying of Peace, Liberty, and proſperous Occurrences, as it was their Duty. But by returning to their old Sins, and by their perverſe Carriages they had kindled his Wrath, and provoked his Diſpleaſure afreſh againſt themſelves. So that he upbraids them with their Forgetfulneſs and Ingratitude, and appeals to themſelves, whether his way of treating them was ſuch, as did deſerve ſo much neglect as they did manifeſt; and whether the common Principles of Ingenuity, could juſtify or excuſe their ſuperſtitious or contemptuous Demeanour towards him, after that he had done ſuch great Things for them?

And may not we fear too juſtly, that beſides all our unworthy Behaviour formerly, we have not demeaned our ſelves, ſince our late Deliverance, with that Circumſpection, Care, and Dutifulneſs, God hath indiſpenſably obliged us unto, by appearing in ſo miraculous a manner to effect ſo ſeaſonable a Deliverance for us? Have not many of us, ſince we were freed from our late Fears, reaſſumed to our ſelves our old fretful, narrow, repining, cankered Spirits? Do not too many of us murmur? Are we not diſſatisfied and diſcontented with our Freedom and Deliverance? Have we not exchanged our former real Fears, for Suſpicions and Jealouſies, which have no Foundation at all, but in our own whymſical and unreaſonable Phancies? If the Iſraelites were altogether unexcuſable, when they thought of returning to *Egypt*, and hankered *after the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlick*, they were wont to eat there;

What

What must we be, if we murmur now, and cherish any Inclination to the State we were lately in, or the Persons who so lately frighted us? The Israelites knew very well, that the armed Body of their Oppressors was actually drowned in the Sea, they found that they were really entred into a wide, desolate, barren Wilderness, where there did not grow even any such sorry Food as *Egypt* did afford them. But the Armed Force we were afraid of, is not yet *sunk as Lead in the mighty Waters*, nor are we led forth into *desolate Places*, where we can expect no Provision, or necessary Accommodations: We are in our own Country, injoying all the good Things in abundance, we were afraid, a Year ago, would in a little time be wrested from us. You have your Lives, your Lands, your Laws, your Liberties, and you might have them better secured unto you than ever they were, if you had but a mind to it, if you had but publick Spirits, if you did but understand where your truest Interest lies, if you would but renounce your miserable, yet doted-on Infatuation. You have the free and undisturbed use of your Bibles, of the Gospel and Ordinances of Jesus Christ. O that we had all Hearts to prize and be duly thankful for these Mercies, and to use and improve them as good Christians ought to do! But alas! do we not give too many Intimations, that we are not pleased, because God hath not governed himself in his late gracious dispensation, by our little scanty Measures? Are we not laying all the Obstacles and Impediments we can in the way, to hinder this Deliverance from growing up into an universal Blessing to the whole Protestant Interest throughout the World? Have not Multitudes given too notorious Proof of their being Men of very narrow and uncommendable Spirits, in that they have depreciated themselves, relinquishing their former (at least pretended) Characters, and exceedingly diminished the usual and true value of their Estates, that hereby they might reserve to their private use, some certain Sums of Mony which should have increas'd their Soveraign's Revenue, and whereby the Publick Interest and Benefit would have been hugely advanc'd? Have we not shewn too much inclination and readiness to resign up our selves to the same Courses and Practices, which we loudly acknowledged some Months ago, to have been egregious Mistakes and Errors? Do not these and the like Instances testify against us? And may not God

expoſtulate with us, as he did with *Iſrael* in the two Verſes before my Text? *O my People, what have I done unto thee, and wherein have I wearied thee? For I brought thee up out of the Land of* Egypt, *and redeemed thee out of the Houſe of Servants, and I ſent before thee* Moſes, Aaron, *and* Miriam.

May not God expoſtulate with us in this ſame manner? What Hurt have I done you? Had you no occaſion of the Deliverance I have wrought for you? Did you not with earneſtneſs deſire Deliverance? Did you not groan, and very audibly expreſs your Fears? Did you not make a great and loud clamour of *Tyranny*, *Popery*, *Slavery?* Was there any thing you pretended to deſire with ſo much paſſion, as Deliverance? What wrong have I done you now in granting you Deliverance? Wherein are you impaired? In what reſpects is your Condition made worſe by what I have done? Have I not effected your Deliverance for you? Have I not done much to ſecure your choiceſt Mercies and Bleſſings to you? Have I not, as it were, ſent before you, and given you a *Moſes*, *Aaron*, and *Miriam*, to conduct and govern you, and be Pledges of my gracious Preſence with you? Why are you ſo mutinous, ſo Impatient and diſcontented? Why do you not concur with ſo gracious a Providence as this you have been treated with? Why do you not comply with the Deſign of ſuch rich and tender Mercy? Pray be a little conſiderate; look back to former Times, remember what I have done for you. Recollect your ſelves; mind what your Eſtate was the laſt Year, and conſider how much better it is now. Weigh the great things I have done for you, how I have blaſted the Projects, Conſultations, and Enterprizes which were on foot againſt you: And then conſider, what kind of Deportment will become you. *O my people, remember now what* Balak *King of* Moab *conſulted, and what* Balaam *the Son of* Beor *anſwered him from* Shittim *unto* Gilgal, *that ye may know the Righteouſneſs of the Lord.*

In theſe words we may take notice of three Things.

Firſt; The Relation God doth acknowledg and own theſe Iſraelites (whom he here exhorts, and with whom he did in the former Verſes expoſtulate) had unto himſelf. *O my People.* Though they had done much to provoke his Diſpleaſure

pleasure against them, he doth not entirely reject them, he doth not renounce his Relation unto them, but acknowledgeth they are his People; He speaks to them with much tenderness of Affection, and intimates unto them, that he hath still a greater regard to them, and concern for their Good, than he hath for other People. And therefore if they would but reflect on Matters, and return to themselves, and to their Duty, he would make it appear, that whatever Thoughts their Adversaries may have towards them, He hath Thoughts of Mercy towards them, and will give them *an expected End.*

God had chosen them from amongst other People to bear his Name, and they were his People by Covenant and Profession. He had committed to them his Oracles, and they were acquainted with the Religion and Worship which he had Authorized.

It is a great Mercy and Privilege for a People to be owned by the Lord for his People. *Happy is that People whose God is the Lord. Whom he hath chosen for his own Inheritance.* This is a prevailing Plea and Argument in Prayer. *We are thine. Thou never bearest rule over them: They were not called by thy Name.* It is a ground of Hope, that God will be mindful of, and merciful unto them. *Fear not, O Jacob my Servant, and Jesurun whom I have chosen; for I will pour Water upon him that is thirsty, and Floods upon the dry Ground; I will pour my Spirit upon thy Seed, and my Blessing upon thy Off-spring.* It is an assurance, that under the darkest Providences such a People can be exercised with, God will but correct in measure, and that He will not utterly destroy. *I will visit their Transgression with the Rod, and their Iniquity with Stripes; nevertheless, my loving-kindness will I not utterly take from him, nor suffer my Faithfulness to fail.*

Pſal. 144. 15. & 33. 12.
Iſa. 63. 19,
Iſa. 44. 2, 3
Pſal. 89. 32, 33.

God hath singled us out to be his People; He hath brought his Truth, and Word, and Ordinances, amongst us, with a mighty Hand and stretched out Arm, and he hath often appeared for our Defence, and hath manifested his owning of us to be his People many times, and on various Occasions, to the extraordinary disappointment, and great confusion of our Adversaries. He hath done thus of late to a very wonderful degree; so that we have some ground to hope, that notwithstanding there are such great multitudes amongst us,

who

who by their untractableneſs, and horrible abuſe of Mercies, may provoke God to bring very great Judgments upon our Land, yet he will not *take his loving-kindneſs utterly from us, nor ſuffer his Faithfulneſs to fail.* In what manner he will ſcour our Land, and what courſe he will take with thoſe who are obſtinately refractory, and do ſturdily refuſe to be reclaimed by any of thoſe Methods he hath hitherto uſed with us, I cannot poſitively affirm. But there is certainly a Remnant, a Generation amongſt us, who do love and fear God, who do acknowledg and own, and honour him, in his late marvellous Appearances, for whom God hath a regard. So that however, the continued and reiterated Wickedneſſes of many, may pull down dreadful and aſtoniſhing Inſtances of God's Diſpleaſure upon the Land, yet he will not proceed to make an utter end of us, as long as he doth own us for his People. When his Corrections and Judgments have done their full Work, and accompliſhed their Buſineſs on the Inhabitants of this Nation, then will our God return to us in Love, and make his Name more Glorious in Mercy amongſt us, than it hath yet been. God doth ſtill continue the Tokens of his gracious Preſence with us, we have his Word, and his Ordinances amongſt us. And when it ſhall pleaſe him to make theſe apparently effectual in all parts of the Land, for the real Converſion of Multitudes of People, and the building up of People in Grace and Holineſs, then may we expect that our Joy and our Happineſs ſhall break forth as the Light, and be made firm and unalterable.

Secondly, What the People of God are here exhorted unto. And that is, *To remember what* Balak *King of* Moab *conſulted, and what* Balaam *the Son of* Beor *anſwered him from* Shittim *unto* Gilgal. They muſt reflect on, and call to mind (ſo as to be duly affected with) the Contrivances which had been managed againſt them, and how wonderfully and effectually God had bleſſed and defeated all the Conſultations and Enterprizes their Adverſaries intended ſhould have been ſo fatal unto them. *Balak* had a very ſecret and curſed Deſign againſt *Iſrael*, he conſulted to ruin and deſtroy them abſolutely. God obſtructs him in his purpoſe, and very ſtrangely over-rules him, who was intended to be an Inſtrument for their Hurt, to bleſs them, and to declare to *Balak*, that all Contrivances and Conſultations againſt them would be uſeleſs; for God did own them,

them, and would most certainly make them very prosperous. If you peruse the 22*d*, 23*d* and 24*th* Chapters of the Book of *Numbers*, you will find a full account of what *Balak* consulted against them, and what *Balaam did answer from Shittim unto Gilgal.* In short, *Balak* consulted to have them brought under a Curse, and that he might have his Will on them. *Balaam* answers him, It cannot be, for God hath blessed them, and it is not possible to reverse his Blessing. They are a peculiar People to the Lord, and he doth own them for his; there is no Inchantment, nor Divination that can take hold on them, they must and they will prosper. He tells *Balak*, God will make the *Israelites* Masters of his Country, so that they shall possess it, and pass through it, and go over *Jordan*, and come to *Gilgal*, and enter with great Success upon the Lands which pertained to the Princes on the other side the Water. They have God on their side, and they will prosper, and there are no Consultations, no Stratagems, no Oppositions which can stand before and obstruct them from arriving at all the Felicity God hath appointed them unto.

These things they were to remember, they were to call them to Mind, and consider them throughly, weighing all their Circumstances, till their Souls were duly affected with the Dangers they were in, and how wonderfully the Mercy and Power of God were manifested on their behalfs.

Thirdly, For what end and purpose they who professs themselves the People of God, should thus remember the Deliverances He hath wrought for them: And that is, *That they might know the Righteousness of the Lord*; That they may be truly sensible of the Discoveries God hath made of his Righteousness therein. What Mercy and Goodness he hath manifested in helping and saving them. How evidently his Truth and Faithfulness do appear in the accomplishing of those Promises he hath made for his Peoples Support and Security: What other of the Divine Attributes are evidenced in such Works of God, upon a due Consideration of their Circumstances. And that we may get our Minds perswaded that the Justice of God is such, that he will punish even with utter Extirpation, those who do slight, and will take no notice of, but do abuse such great Deliverances.

In a word, the Expreſſion doth import thus much: That when God hath wrought any extraordinary Deliverance for a People profeſſing his true Faith and Worſhip, they ought ſeriouſly and often to call that Deliverance to Mind, and remember it ſo, that they may be effectually influenced thereby to apply themſelves to ſuch Courſes, as have the plaineſt and ſureſt Tendency to ſecure unto them the continuance of the Mercies they do enjoy, and to ripen their Deliverance which is begun, that it may grow up unto Perfection.

Theſe *Iſraelites* had demeaned themſelves unſuitably to what they were obliged unto by the Deliverances God had granted them, ſo that God had a Controverſy with them; now he calls them to conſider what he had done for them, referring them to a Deliverance which he had wrought for the *Iſraelites* a long time before that; ſo upon their conſidering that aright, they might learn to rectify their Miſtakes, and betake themſelves to ſuch Courſes as would contribute much to ſecure to them the Favour, and continued Protection, and Bleſſing of Heaven: For their Happineſs was not ſo eſtabliſhed, but if they did carry themſelves unworthily, they might loſe what they did at preſent enjoy, and they might relapſe into as great Dangers as any of thoſe from which they had been reſcued.

Now from hence we may be inſtructed what doth concern us at preſent: And that is, firſt, To remember the Deliverances God hath wrought for us. Secondly, To apply our ſelves in good earneſt to thoſe Courſes, which are moſt proper to ſecure unto us the continuance of our preſent Mercies, and to carry our preſent Deliverance to its juſt Perfection.

In diſcourſing of theſe two Points, I ſhall, firſt, very briefly acquaint you what Deliverance we are now to call to Mind. And, Secondly, ſhew you what we are to do, that our preſent Deliverance may arrive to its full growth; both extend its benign Influence to the whole Proteſtant Intereſt, and be a laſting Bleſſing both to our ſelves and our Poſterity.

Firſt, I am briefly to minde you what Deliverances we are now to remember.

God hath been pleaſed to follow us with a long Succeſſion of Deliverances, ever ſince he expelled the thick Darkneſs of Popery

Popery out of our Country, and introduced the firſt beginnings of a Reformation in Religion according to Scripture. For the Adverſaries of the true Religion have, ever ſince they loſt their main footing in this Land, been very induſtrious and indefatigable, to make themſelves Maſters again, of all that the Goodneſs of God, and the Wiſdom of our pious and prudent Anceſtors did diſpoſſeſs them of: But hitherto God hath ſtrangely infatuated them in their Councils, and miraculouſly defeated them in thoſe Enterprizes againſt us, which they ſeemed to manage with the greateſt Dexterity, and from which they did not doubt but they ſhould receive the moſt plenary Satisfaction.

This Day doth mind us of two very eminent Deliverances God hath wrought for us. And theſe are the only Deliverances I ſhall expreſly take notice of at this time. The former of them was effected in the days of our Predeceſſors. The Enemies of our Faith, and of all our Intereſts, had contrived to have committed a moſt curſed and barbarous Villany on our King, Lords and Commons, and afterwards on all other Proteſtants, this very Day, in the Year 1606. And they were ſo near effecting their Deſign, that they wanted but a piece of a Night and a few hours in the Morning, to accompliſh the principal part of what they intended. I need not be particular in relating what our Adverſaries had projected, the ſteps they had taken, the way and manner how they were diſcovered, and the Proteſtants delivered; you have often heard theſe things reported.

Let us ſeriouſly conſider with our ſelves, in what condition theſe Nations would have been, both as to Religion, and every thing elſe that is valuable, if this Plot had taken effect. And in what likelihood our Adverſaries were of accompliſhing their own purpoſes. Their Plot was laid and managed with the moſt contrived Secrecy; there was no knowledg of it in order to a human Prevention: It was brought juſt to the point of Execution. And was there ever any Deſign laid, which ſhould have been ſo formidable and full of Dread and Conſternation in the Execution of it, as this muſt have been, if it had not been prevented? If the Papiſts had then ſucceeded,

What muſt the Conſequences have been? What Treatment and Uſage muſt Proteſtants then have expected? None more gentle than would ſuit with the Tempers and Principles of thoſe who could deliberately deviſe, and with thoughtfulneſs perpetrate ſo horrid, ſo bloody, ſo cruel a Project as this was.

Well, God diſappointed the Hopes of the Papiſts at this time, and miraculouſly *preſerved thoſe who were thus appointed to die.* Surely this Deliverance, if rightly apprehended and weighed by Engliſh Proteſtants, ſhould powerfully engage them to a very obſervant and dutiful Behaviour towards God.

But this is not the only Deliverance we are now to remember. This Day doth mind us of another, ſingular and admirable in all its Circumſtances, and which made its Entrance amongſt us, this Day the laſt Year. I need not ſay much concerning this Deliverance, you all know the main Particulars of it; your own Senſes can be your Monitors. Would God we had all Hearts to make an Improvement of it anſwerably to what we can every one inform our ſelves concerning it. In what Eſtate did you apprehend your ſelves to be, before God was pleaſed to grant you this Deliverance? Did you not think your Religion was in danger? Did not you think your Claims to your Lands and Liberties (as Matters then ſtood) were very precarious? What were your Fears then? What were your Complaints? What were your Deſires? What were your Thoughts, and your Diſcourſes then of Arbitrary Power? Did not thoſe who have great Eſtates often think with themſelves, what little pittances of Land would be left them, when their Church and Abby-Lands ſhould be appropriated to thoſe Uſes the Papiſts formerly applied them unto? Nay, were you not ſometimes perplexed with Fears, that the reſt of your Lands muſt be ceaſed to make amends for the long Alienation of the other? Were you not in doubt, that if Help did not ſpeedily arrive, your Eſtates, your Goods, your Lives would be claim'd as forfeited, becauſe the Owners of them were *Hereticks?* Did you not really believe that ſuch Deſigns were on foot, that if *French* Forces ſhould come over before you had Help, your Dangers would be altogether

gether Remedileſs; that your Ruin and Deſtruction would be irreverſible? Were not theſe your real Apprehenſions and Fears? Have you not often ſolemnly declared ſo much your ſelves? How then ſhould you now value and improve this Deliverance? If you had not ſuch Fears and Thoughts, why did you make ſuch Clamours? How can you be reconciled to the Practices you applied your ſelves unto? How could you reconcile your ſelves then to the Courſes you took?

God hath now wonderfully delivered us from what ſome felt, and from what we all feared. He hath accompliſhed our Deliverance in a very miraculous manner, making the Winds, the Seas, and the more inconſtant Minds of moſt of all ſorts of People, to concur to help on our Deliverance.

There is no occaſion of my making a large Relation of this Deliverance. What I am ſpeaking of, was not done in a Corner, nor in a Time your Memories cannot reach unto. You can eaſily inform your ſelves about it, you can inſtruct one another concerning it. You may eaſily have recourſe to particular Accounts which are publiſhed.

Yet there is one thing which I would juſt hint unto you, relating to this Deliverance, which if we have not a regard unto, we cannot poſſibly ſet a juſt Eſtimate upon it: And it is a Conſideration of that Nature, which as it hath a tendency to ſhame and humble us, ſo to demonſtrate, that our preſent Deliverance is remarkably diſtinguiſhed from, and made more conſiderable than any of the other Deliverances God hath been pleaſed to work for this Land.

It may be an unpleaſing Intimation to ſome People, but I dare not forbear to mention it, now I am diſcourſing on this Subject. *Dawbing with untempered Mortar*, hath greatly indangered both Church and State already. People muſt not be ſoothed up in their Sins and Impenitence: It is high time for us all to be humbled. We cannot praiſe God aright, and give him the Glory due for this Deliverance, till we throughly debaſe our ſelves before him.

Now that which I would deſire you all to take notice of, with reference unto our preſent Deliverence is this,

That we our ſelves had a main Hand in bringing our ſelves into that dangerous Eſtate, out of which God hath delivered us: We advanced Notions, and countenanced Practices, which did exceedingly ſerve and pleaſe our Popiſh Adverſaries; and opened a way for them to enter confidently on many of thoſe Methods which we found to be very uneaſy, and of dangerous conſequence; and of which we thought it was very fit to complain.

God hath ſeveral times tendered us Deliverance, but ſome of his Offers we have *lampoon'd*; with reference unto others of them, we have done worſe. It is certain the Papiſts have, ſince we can remember, formed a great many Deſigns againſt us, but they went not on very proſperouſly with any of them, till we refuſed to be convinced by Miracle; and inſtead of believing their Plots, and endeavouring to prevent their Succeſs, did give them our Aſſiſtance, and contrived more effectually againſt our own Intereſts than they could. Now this is the Wonder of our Deliverance, that God ſhould ſave us, when we had induſtriouſly pull'd Ruin upon our ſelves, and had ſhut our Eyes ſo faſt, for fear we ſhould perceive our Enemies Deſigns, and had help'd them with all our Might, to forward their Purpoſe.

Our Predeceſſors were ſometimes on the brink of Ruin; but that was their Misfortune, not their Fault: They did not hoodwinck themſelves, out of a narrow peeviſh Suſpicion, that their Adverſaries Diſappointment would prove too general a Good. Nor is it ſo much to be wondered at, that Providence ſhould interpoſe extraordinarily to prevent the utter deſtruction of an harmleſs innocent People, who are only devoted to Ruin, by the Craft and Malice of a ſort of Creatures, in whoſe Compoſition the principal Ingredients are Falſhood and Cruelty. But notwithſtanding our own faultineſs, and our being ſo far acceſſary to our own Trouble and Danger, God hath ſaved us. He hath proceeded ſo far, as to faſten a very happy Deliverance on us; I pray God it may not appear, that he hath done it againſt many of our Wills. This preſent Deliverance ſhould be remembred by us, and conſidered particularly as thus circumſtanced. If we reflect on the

Eſtate

Eſtate we were in a Twelve-month ago, and then conſider in what a happy Alteration we found our ſelves a few Weeks after, we may be juſtly ſurprized: And if we are under either a truly religious, or rational Influence, we muſt be neceſſitated to acknowledg, that *the Lord hath done great Things for us.*

But my Buſineſs is not to attempt a Deſcription of this great Work of God, whereon he hath ſo viſibly imprinted the faireſt Characters of his own tranſcendent Perfections. A ſilent awful Adminiſtration ſeems beſt to ſuit with the aſtoniſhing luſtre and brightneſs of thoſe Divine Excellencies which appear there. The moſt ſignificative and emphatical Expreſſions we can uſe, in ſpeaking of this glorious Work, will but leſſen and diminiſh its Greatneſs. We can no more provide words, which will exactly inſtruct People in the Peculiarities, and diſtinguiſhing Properties of this great Salvation, than we can provide Colours which will fully repreſent unto them the Meridian Brightneſs. Our Souls and Affections will be moſt powerfully wrought on, and touch'd, by a due and ſerious Contemplation, and view of this Miracle of Power and Goodneſs, juſt as God himſelf hath ſet it before us.

Our great Care ſhould now be, that we make a good Uſe and Improvement of what God hath already done for us. He hath now put an Opportunity into our Hands: if we miſtake now, and fail of obtaining what is the Deſire and Hope of all good Men, the fixing of the Proteſtant Intereſt, and the ſetling of our Civil Affairs on ſuch bottoms, as may render them not ſubject to Prophane and Arbitrary Violations, the Fault will be wholly our own.

We have abuſed many Deliverances already: God is now trying us once more. It concerns us to take care we do not abuſe this Deliverance, leſt our God ſhould reſolve to leave off making Experiments on us for our Good, and ſhould entirely reſign us up to them, who have long earneſtly deſired to have us under their Tutorage. It is our Duty now, to apply our ſelves to thoſe Courſes, which have the plaineſt and moſt direct tendency, to preſerve and promote our Happineſs. Therefore I will proceed,

Secondly,

Secondly, To acquaint you what we ſhould do to ſecure to our ſelves the Mercies we do enjoy, and that the preſent Deliverance may grow up to its juſt Perfection. And,

Firſt, We ſhould humble our ſelves in good earneſt before the Lord for our paſt Sins, and eſpecially for the horrible Abominations which have ſo exceedingly prevail'd in this Land. God hath been pleaſed to uſe various Methods with us, but we have hitherto refuſed to be reclaimed: Our Iniquities and Tranſgreſſions have equalled all his Diſpenſations towards us, and this not only for number, but they have born a proportion in their Malignity, to what hath been ſingular, and more eminently remarkable in all his Providences. Our Sins were a while ſince multiplied and encreaſed to a prodigious degree; we committed thoſe Sins with an high hand, in a daring confident manner, which our Anceſtors would have bluſh'd at the thoughts of, and which civilized Perſons in other Countries would have been aſham'd to have heard mentioned. The Infection of our Sins was ſpread over all the Land, our Guilt was become general, and we appeared ripe for Vengeance. Clouds did immediately ariſe, Storms did threaten us, our Dangers became apparent, we began generally to have black Apprehenſions, and we feared that a more fatal Stroke would fall on us than we had ever yet ſuffered under. This was a time for a ſerious and general Humiliation: But we may eaſily remember how defective we were in this Point. It will become us therefore now to betake our ſelves to the true and thorow performance of this Duty.

And if we would every one make a ſtrict and impartial Scrutiny into our own Hearts, and Conſciences, and Lives, and finding out our own Sins in particular, with their ſeveral Aggravations, would acknowledg them unto God with brokenneſs of Heart and Godly Sorrow, earneſtly intreat for Pardon, and implore Divine Aid for the future, there would a very happy Alteration ſoon appear amongſt us: We ſhould then be admirably prepared for all thoſe bleſſed Fruits, this pregnant inſtance of Divine Mercy we

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at preſent enjoy, and do at this time commemorate, would aſſuredly draw after it, to a People ſo diſpoſed.

Beſides, our doing thus every one by himſelf, it may be of great uſe for thoſe of every Order amongſt us, to conſider what have been the moſt predominant Sins amongſt the generality of that Order, and to bewail thoſe in a ſpecial manner; and to ſearch out ſuch Remedies as are moſt proper for the healing thoſe Breaches which theſe have made in our Church and State. All Orders of People have tranſgreſſed, and in every Order there have been peculiar Offences; which have contributed much to the inflaming of God's Wrath, and heightning of that Guilt under which our Church and State have groaned. Nobles, Magiſtrates, Gentry, Commonalty, and thoſe of every Degree and Order in the Church, ſhould labour to be acquainted with the Plague of their own Hearts, and to bewail the Wickedneſſes which have more eſpecially prevailed amongſt thoſe of their own Quality and Rank. All Sins are hurtful, but the Sins of thoſe who are in Publick Offices, which are of a groſs and heinous Nature, and have a ſpecial relation to their Offices, are extreamly dangerous. Theſe are Wounds in the Church and State, of which great care muſt be taken, or elſe they will prove of very dreadful Conſequence. *Is there no Balm in* Gilead? *Is there no Phyſician there? Why then is not the Health of the Daughter of thy People recovered?* Jer. 8. 22.

We ſhould all likewiſe endeavour to be duly affected with the great Guilt the Nation lies under in general. What a general Neglect, and even Contempt of the Laws and Ordinances of God, are we chargeable with? Have not all ſorts of horrible Wickedneſſes abounded amongſt us? Have they not paſt abroad every where without any check and controul? I ſay, have they not met in moſt places with very much countenance and incouragement, even from thoſe who ſhould have reprimanded and puniſh'd them, and who were inclined to reflect with ſeverity on other practices, which the Scriptures give no ill Character of? Have we not all great cauſe to mourn, that groſs Injuſtice, Unmercifulneſs, Oppreſſion, Inſatiableneſs, Whoredom, Drunkenneſs, and ſuch kind of Vices and Immoralities, have

have gone bare-faced amongſt us, and been gloried in? Have not the Generality amongſt us, given up themſelves to their Sports, and Pleaſures, and Vanities, when the Judgments of God have been viſibly amongſt us? How many new ways have been deviſed of late, to ſin againſt God? What Temptations and Provocations to exceſs have been invented and applauded? Have not multitudes arrived to an impudent contempt of God's Threatnings, and to make a Sport at thoſe who have warned them from the Holy Scriptures, of the Righteous Judgments of the Lord? And to ridicule all ſerious Application to the great Eſſentials of Religion, and concern for the Truth and Spirituality of God's Worſhip and Service? It cannot, with any regard to Truth and Modeſty, be denied, that theſe things have had too much ſway and influence in this Land. And theſe and the like Sins do portend very ill to a Nation where they do prevail, and obtain allowance. Therefore we ſhould humble our ſelves deeply on theſe Accounts, that our Land may be preſerved from the Fearful Conſequences ſuch Wickedneſſes do ordinarily draw after them.

And now the more Publick, Solemn, and General our Humiliation ſhall be, the better will the Remedy be proportioned to our Diſeaſe, and the better will our deportment ſuit with that State into which God hath now brought us. For God hath not, by giving us this Deliverance, diſcharged us from the Duty of true Humiliation and ſound Repentance: But he hath rather the more indiſpenſably obliged us unto it; having now removed thoſe obſtacles out of our way, which we might lately pretend did obſtruct the publick performance of it. And if God hath done ſo much for us, before we did addreſs our ſelves to it with a due ſolemnity; What may we expect he will do for us, after that we have teſtified aright our loathing of our ſelves, and our deteſtation of all thoſe Courſes whereby we had provoked his Diſpleaſure? Yea, we ſhall Praiſe him the better, and more acceptably for all his Works of Grace and Mercy towards us, by how much the deeper ſenſe we have of our own unworthineſs, and by how much the lower we fall in

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one abaſing our ſelves before him because of our many add unexcuſable Provocations. *O Lord God of* Iſrael, *thou art Righteous, for we remain yet eſcaped, as it is this day; Behold, we are before thee in our Treſpaſſes, for we cannot ſtand before thee, because of this.* Ezra 9. 15.

Secondly; We ſhould take a particular care that we do not apoſtatize, and return to our old Sins. And more particularly thoſe ſorts of Sins which have a ſingular malignity in them, and do tend directly, either to prejudice the common Intereſts of Proteſtantiſm, or to diſorder the Civil State.

Theſe things brought us lately into that deplorable State, in which we muſt have abſolutely ſunk and periſh'd, if Help had not been ſent us in a very miraculous Manner, and in a very ſeaſonable Juncture. And what can we expect, if we return to our former Sins, but that God will diſcover his Anger againſt us, to the rendering of our Eſtate *Seven times worſe, and ſeven times worſe*, than ever it hath yet been?

If we ſhould have this preſent Deliverance grow up to maturity, ſo that our Enemies may never ſo much as hope it will be to any purpoſe for them, to contrive againſt, and attempt us again, let us forbear, and have thoſe Sins and Practices which have hitherto weakned and confounded us, made God our Enemy, and inſpired our Adverſaries with Counſel, Reſolution and Courage. Our Enemies have no Knowledg, nor Diſcretion, nor Strength, they can uſe to any purpoſe againſt us, but what they are beholden to our Sins and Wickedneſſes for. If we return to our former ſinful Courſes, our Adverſaries will ſoon frame Plots (and it is to be feared with ſucceſs) againſt our Peace and Safety.

May our former, and eſpecially our late Experiences, furniſh us with ſuch Inſtruction and Wiſdom, as may be as laſting as our Lives, and of perpetual advantage to thoſe who ſhall ſucceed us. Seeing God hath now *ſpoken Peace unto us*, let us ſee that *we turn not again to Folly*. Is it poſſible to affront God more inſolently, than by apoſtatizing to our old Sins? what! ſhall we evidence Pſal. 85. 8.

to the World, that we look on this great Deliverance as good for nothing, but to render us more untractable and incorrigible? *Will ye Steal, Murder, and commit Adultery, and ſwear falſly, and burn Incenſe unto* Baal, *and walk after other Gods to your hurt, whom ye know not, and come and ſtand before Me in this Houſe, which is called by my Name, and ſay, We are delivered to do all theſe Abominations?*

Jer. 7. 9. 10.

More particularly we ſhould take care that we do not return.

Firſt, To any of thoſe Inſtances whereby the Power of Godlineſs, and the moſt eſſential Intereſt of Religion have been prejudiced. Let us now abhor all thoſe Methods whereby Peoples Inſtruction and Edification in Religion have been obſtructed; And whereby a Paſſage hath been opened for Prophaneneſs, to have an abundant entrance into our Land, and an opportunity hath been given it to diffuſe it ſelf, and make a ſucceſsful progreſs thorow all parts of our Country. Inſtead of uſing any Means to hinder and diſcourage the frequent, conſtant, and ſound preaching of the Word of God, may thoſe who are intruſted with this Work, be every-where obliged to attend unto it with greater diligence. May care be taken in all places for the effectual Suppreſſion of all Prophanation of the Lord's Day, and of the common and ordinary Abuſe of his Holy and Reverend Name; as alſo of thoſe more bulky Blaſphemies, Imprecations, and Oaths, which have been in too frequent uſe amongſt us.

It concerns us alſo to take care, that we do not relapſe into any of thoſe horrible Debaucheries, and infamous Exceſſes, nor into any of thoſe Arts and Contrivances to betray People into Intemperance, which have paſt ſo openly, and with too much applauſe, through moſt Places, eſpecially of concourſe, in this Nation. Theſe and the like Inſtances do exceedingly proſtitute the Sacredneſs of our Profeſſion, and many ways expoſe the Peace, the Safety, the Honour of our Government.

And

And we ſhould likewiſe take heed that we do not any more exchange that Spiritual Devotion, and reaſonable Worſhip we owe unto our God, for empty Formality, ſome pompous Rites, and a few bodily Geſtures.

Secondly; To our Church-Bigotry. We have at the ſame time advanced Notions, which make the Church of Chriſt much narrower than it really is, and ſet up a more extenſive Authority in it, than ever Chriſt eſtabliſhed there: We have ſo embarraſs'd the Notion of the Church, and what concerns its Adminiſtration and Government; it would be worthy of the beſt and matureſt Thoughts of the moſt underſtanding and experienced Chriſtians to find out a way to clear Matters well, and extricate us out of thoſe Labyrinths wherein we have induſtriouſly bewildred our ſelves. May we now come to entertain Notions of a Church, truly conſiſtent with that Peace, Affection, Brotherly-Kindneſs and Love, with which every one who is a Member of the Church of Chriſt, ſhould be indued. May no Party amongſt us arrogate too much, but be contented with ſuch Authority and Power as Chriſt hath given to his Church. Will not Things indifferent remain juſt ſo, when Bigots have done all they can to perſwade the World of the contrary? Let us now inlarge our Judgments, as far as we can, (provided we leave not the Truth behind us, nor take in Error and Falſhood) that we may come as near together in Opinion as is poſſible. And as for thoſe Inſtances, about which we ſhall ſtill have different Apprehenſions, let us diſſent like Chriſtians, bearing with one another, and on neither hand aſſume Infallibility; ſeeing the managing of our Differences hitherto, with undue Heats, hath proved of ill Conſequence; let us now maintain and diſcover, in the midſt of our Diſſents, an Affection one for another, truly pacifying and Chriſtian.

Thirdly; To our Court-Sycophantry. This is an unhinging of the Government, and an advancing of Notions and Practices which have a Tendency to overturn and deſtroy our Settlement; that we may ingratiate our ſelves with ſome who do not deſerve the moſt excellent Cha-

racters. How much Prejudice have two *præcipua Jus Divinum's* done this Kingdom? The one to inſlave Mens Souls and Conſciences, the other to inſlave their Perſons, and deſtroy their Civil Rights.

Thirdly, We ſhould aſcribe with Thankfulneſs and Joy, the Honour of this great Deliverance unto God, and faithfully pay unto that great and bleſſed Inſtrument He did imploy in the effecting of it, all that real Gratitude, chearful Homage, and juſt Subjection which is due unto Him.

It is God who was the Author of this great Deliverance: Whatever Counſels were taken, and whatever Proviſion was made in order to our Succor, our Deliverance could not have been effected either in the manner, or in the time, wherein it was brought about, if God himſelf had not wonderfully appeared, and wrought mightily on the Spirits and Minds of People on every ſide. What a numerous Multitude of ſtupendious Occurrences do croud into our Thoughts, as ſoon as ever we begin to obſerve and trace this Miracle of Kindneſs from its firſt publick Appearance to that huge advance it made in the two or three firſt Months! Here we ſhould give our freeſt Thoughts their full ſcope, to obſerve all the Diſcoveries we meet with of the Divine Excellencies, and endeavour to get our Souls raiſed to the higheſt degrees of ſacred Admiration and Love, that our Praiſes may, as near as poſſible, be as boundleſs, as God hath been in the Effuſions of his Bounty and Goodneſs. The Hand of God is ſo eminently diſcovered in this Deliverance, it ſhould awaken and bring thoſe to their Wits and Senſes again, who had ſunk themſelves into the deepeſt Unmindfulneſs of a Divine Being. We muſt be more obdurate and ſottiſh than the *Magical Prieſts of Egypt* were, if we do not acknowledg that here was indeed *the Finger of God.* The Power, Wiſdom and Goodneſs of God do appear ſo conſpicuous in this Inſtance, we may even queſtion whether he did ever diſplay them altogether in ſo illuſtrious and glorious a manner to any People as he hath now done unto us. When did he ever confer on ſuch a Nation (conſidering both our Guilt and

and our Danger) ſuch an unbounded Goodneſs, introduced with ſuch bright and ſhining Diſcoveries of a Wiſdom and Power as unlimited, as the Grace and Mercy for which they prepared the way? Are we not now under the moſt powerful and obliging Diſpenſations of Mercy and Love, enhanced by the attendance of every thing which is proper to operate on, and influence the reaſonable Nature? With what grateful Reſentments ſhould our Souls be now poſſeſſed? How ſhould our Mouths be now filled with Praiſes and Acknowledgments? *This is God's doing. It is his Right-hand which hath ſaved us.* If he had refuſed and denied his Bleſſing and Conduct, all that was attempted for our Relief would have proved vain and abortive, yea, would have made our Condition more fatal, our Yoke and Bondage more inſupportable. *Not unto us,* Pſal. 115. 1.
not unto us, O Lord, but unto thy Name be all the Glory. It was *thy Right-hand, and thy Arm, and the Light of thy* Pſal. 44. 3.
Countenance which ſaved us, becauſe thou hadſt a favour unto us. Let us therefore reſolve *we will extol and bleſs him every* Pſal. 145. 1, 2.
day, we will praiſe his Name for ever and ever.

The offering of due Gratitude and Praiſe unto God for this Deliverance, will mightily diſpoſe us to expreſs and pay unto our preſent Soveraigns the exacteſt Homage, and moſt dutiful Obedience. When our Hearts are poſſeſſed with an affectionate and tender ſenſe of the Good God hath done by them, both to the Proteſtant Intereſt in general, and in particular unto this Nation, when we perceive in what Love and Mercy he hath eſtabliſhed them over us, and by what a ſeries of Miracles he hath brought us under their Protection and Government, we ſhall readily acknowledg that we are indiſpenſably obliged to diſcover and pay unto them our Gratitude, Submiſſion and Obedience in all thoſe Inſtances which do become good Chriſtians, and true *Engliſh* Subjects. When I hear of the Unwillingneſs that any do ſhew to pay their *juſt Tribute* to whom it is due, and of the *Tricks* which ſome do uſe to defraud their Soveraigns of their Right, I am apt to ſuſpect that theſe People did never give God hearty Thanks for what he hath done for our Church and Nation by their means. I am aſtoniſh'd! I am fill'd with

Indig-

Indignation and Horror! when I conſider how *Engliſh*-Men and Proteſtants are degenerated; when I hear that any who come under the former Denominations, do grudg to pay the full Sums of Mony which are legally exacted. What would you have been willing to have parted with twelve Months ago to have been aſſured of the Security, Peace, Liberty, and other Bleſſings you now enjoy? Were you wont to play ſuch Tricks, and to be ſo ſparing of your Mony in former times, even when ſo many hundreds of Pounds were paid every Week to maintain the Grandeur of a French Minion, and when Deſigns were carrying on againſt all your Intereſts? Do you think the French Proteſtants, if they had your Eſtates, and were under your Circumſtances, would think much to part with ten times more than is required of you, to ſecure their Religion and Liberty? Had you ſuffered as they have done, did you really know what they know, and did true Grace prevail in your Hearts, you would rather be troubled that under the preſent juncture of Affairs, your Taxes are no greater. We have no Taxes laid upon us now to maintain *Exorbitances*, and keep up the *Grandeur of Luſt*. There is nothing required of us, but what is abſolutely neceſſary to ſecure our whole Eſtates unto us, and preſerve the Proteſtant Religion, and advance the publick Good. Would you be willing that *Iriſh* and *French* Papiſts ſhould come and make themſelves Maſters of your Eſtates, and turn you, and your Wives, and your Children, and Families out of doors; nay to do worſe with you than this does amount unto? And can you expect to be preſerved from their Incroachments and Violences, if Armies and Fleets be not made uſe of againſt them, and for their Suppreſſion? And can Fleets and Armies be maintained without Expences, yea without greater Expences than we are yet acquainted with? Repent heartily and ſpeedily for what is paſt. And let it now appear that *Engliſh* Proteſtants do ſcorn to ſtarve a good Cauſe, that they are indeed the moſt noble and publick ſpirited Subjects in the World. Do you know what Ravage, Havock, and Devaſtations the *French* Papiſts do make in other Countries, firing and burning Villages and whole Towns,

Towns, and leaving nothing but Aſhes and Rubbiſh behind them? How much of their Eſtates would *Iriſh* Proteſtants have parted with, that their Country were in ſo peaceble and good a Condition as ours is? Will you anſwer, You are not under ſuch Circumſtances? 'Tis true; But be thankful that you are not; bleſs God heartily for the Deliverance this Day minds you of, and chearfully part with whatſoever is expedient to preſerve you in the good Eſtate you are in at preſent, and ſecure you from the Outrages other Proteſtants have trial of. Learn to underſtand, and faithfully perform your Duty to your Soveraign, and do ſomething more than ordinary now to wipe off that foul Blemiſh ſo lately contracted on Engliſh-Men. Let ſomething be done ſpeedily, that it become not an indelible Reproach to our Nation, that our Eſtates were unmeaſurably under-valued to defraud our Prince. But that is not all, for ſparing the Name this Practice deſerves under the former Conſideration, our playing ſuch Pranks is an unpardonable Childiſhneſs; for we herein cheat and deceive our ſelves: and bleſſed be God, that we have ſuch a Prince, that we cannot poſſibly wrong him, but we muſt trebly damage our ſelves. Tho you are not ſenſible of this at preſent, yet time will make the Truth of it ſenſibly evident. Lord! What ſhall be done to purge away the horrible Guilt contracted on this Land, if the late Aſſeſſors have throughout the Nation performed their Oaths no better than they have in ſome Countries? Our King ventured his *Life* and his *Fortunes*, not in Word and empty Profeſſion, but in Truth and Reality, for our Good; and ſhall we be averſe to part with a little Mony to ſettle and ſecure our ſelves in that good Eſtate, into which, by the Bleſſing of God, he hath brought us? Is this your Gratitude, your Duty, your Loyalty to your Soveraign? not to ſay your Love to your ſelves, and your Concern for the Publick? Well! but however Matters have gone hitherto, let us carry our ſelves better for the future. Let us now begin to quit our ſelves like Men. May we of this Generation retrieve yet the ancient Honour of our Country. Let us from this time endeavour to the utmoſt, that we may demonſtrate a Courage for the Truth, and

a Gratitude and Faithfulneſs to our Prince, which may, as near as poſſible, bear a proportion with the *Worth* of the *one*, and the *Merits* of the *other*.

Fourthly; We ſhould improve this great Deliverance all we can to the Advantage of the Proteſtant Religion and Intereſt. It behoves us now to have a Zeal for our Religion in ſome meaſure anſwerable to its own Excellency, and the Demonſtrations God hath ſo lately given of his concern for it. How ſhould we, now we are freed from the Dangers we were in, be touched with a penetrating ſenſe of the Miſeries, Deſolations, and Sufferings of our Proteſtant Brethren in other Countries? How willing and ready ſhould we be to contribute all we can to their Relief, Help, and Deliverance? Are we ſo obdurate, ſo miſerly, that neither our own Mercies, nor our Brethrens Neceſſities, nor the extraordinary Works of God, ſhall prevail with us to be charitable and beneficent? What have we our Eſtates, Lands, and Poſſeſſions continued, and confirmed a-new unto us for, but that we may liberally impart the ſame unto thoſe, and for the procuring of their Deliverance, who have loſt all for the ſake of that Religion, which is ſo much maligned and perſecuted in the World? If you were in their Eſtate, would you not think them worſe than Heathens, nay worſe than Papiſts, if they did quietly inherit Hundreds and Thouſands by the Year, and ſhould refuſe to contribute liberally and freely to aſſiſt the warlike Preparations which ſhould be neceſſary to reſcue you out of ſuch an unjuſt and barbarous Thraldom? What account will you give to God of the Mony and Eſtates you are intruſted with, if through your Niggardlineſs and Stingyneſs, the Deliverance of his perſecuted Church is obſtructed? Dare you ſpend great Sums of Mony, Yearly, Monthly, Weekly, on ſumptuous Tables, and Clothes, at Games, and needleſs, (to ſay no worſe) Exerciſes? Dare you lay out your Eſtates on Horſes, Hawks, Dogs, *&c.* whilſt glorious Enterprizes for the bringing down and ſubduing of Barbarous Perſecutors, and for the reſcuing of the ſuffering Members of Chriſt, from under the wickedeſt

wickedeſt Tyranny that was ever heard of, do languiſh, and are in danger of miſcarrying for want of Incouragement and Support? Shall any of us think of ſcraping together plentiful Fortunes for our Children, and contrive to add Houſe to Houſe, and Field to Field, whilſt ſuch great numbers of God's moſt Faithful Servants are in the extreameſt Poverty, and treated with the moſt ſavage Barbarity? Do you mind great Things for your ſelves? mind them not, whilſt ſuch great Supplies are wanting for the relief and help of your Proteſtant Brethren. Seeing God hath delivered us, let us chearfully impart whatſoever is needful towards the carrying on of thoſe Enterprizes with ſucceſs which are now in Hand, for the ſettling of the whole Proteſtant Church on a good Baſis, and in a ſafe and Secure Eſtate. When we were in danger ſo lately, did not others venture their Mony, and their Perſons too to ſave and preſerve us? And ſhall not we imitate them, ſeeing what they did was of ſuch happy Conſequence to our ſelves? Did you ever know any who fared the worſe at long-run, by being noble and generous, and venturing to the utmoſt in ſincerity, for God's Cauſe, his Truth, and Perſecuted Church? Do not the Papiſts do all they can, in all Parts, to promote their falſe Religion, and to weaken and overthrow the Church of God? Do they ſpare Mony? Will they not mortgage their Eſtates, and ſell their Lands, and uſe all manner of ways to maintain, and uphold, and help their own Party? And ſhall not Proteſtants have as publick Spirits as they have? We may take more comfort than they can, if we lay out all that we have in the World, to procure Deliverance for the Church of God; for they ſerve a very bad Maſter. Let this Deliverance God hath wrought for us, have this good Effect on us, to make us ready and willing to do all we can, that our Suffering-Brethren may have Help and Deliverance. You that are Poor, and have no Mony, who are incapable of Taxes, you can pray, and importune God for them: attend to that buſineſs carefully. Yea, let us all be careful conſtantly to repreſent their Caſe with Earneſtneſs unto that God who hath delivered us. *How long,*

Rev. 6. 10. *O Lord, Holy, and true, doſt thou not judg and avenge our Blood on them that dwell on the Earth?*

More particularly, we ſhould take care every one of us to improve this Deliverance, to the rendering of us more true and ſerviceable to the Proteſtant Intereſt in this Kingdom. To which end we ſhould improve it,

1*ſt*. To make us more careful to be thorowly inſtructed in the Grounds and Principles, and the ſeveral Truths and parts of the Proteſtant Religion, and to get our Souls truly affected with the Importance and Conſequence, the Goodneſs and Excellency of every one of them. The Papiſts themſelves are neceſſitated to acknowledg we have no poſitive Articles of Faith but what are warranted by the Word of God, and that our Worſhip and Adminiſtrations are all for the ſubſtance of them authorized by the Word of God. Let us therefore careſully ſearch and ſtudy the holy Scriptures, and ſee that *the Word of God do dwell in us richly*, that we may be *able to give a reaſon of the Hope that is in us*.

2*ly*. To have ſuch an abhorrence of Popery ſetled in our Soul⁵, as may be in ſome meaſure proportioned to its Falſeneſs, Immorality, and Cruelty.

1. Its Falſeneſs. There is not any thing offers a more rude affront unto God, in every thing that is moſt dear and tender unto him, than Popery doth. It proceeds to that height of Blaſphemy, as to make him an Authorizer and Approver of the moſt ſhameful and nonſenſical Idolatries which were ever deviſed. It repreſents him as impoſing upon Men the moſt contradictious Nonſenſe that was ever invented; yea, as teaching and inſtituting thoſe very Inſtances which do moſt obviouſly, and in expreſs Terms, contradict his own plaineſt Doctrines, and moſt poſitive Inſtitutions. All this is evident, in their Doctrine of worſhipping the Hoſt, Tranſubſtantiation, worſhipping Images, withholding the Cup, in the Sacrament of the Lord's Supper from the People, denying the People the uſe of the Scriptures, and praying in an unknown Language, *&c*.

2. Its

2. Its Immorality. It finds out ways to reconcile the moſt horrid Debaucheries, with the eaſy Hopes of Heaven. Its Doctrines of Purgatory, Abſolutions, Penances, Indulgences, *&c.* do incourage thoſe who will entertain them, to all manner of looſneſſes. It provides to embolden People in every Vice, beyond all the Reſtraints of Shame here, and of Fear as to hereafter.

3. Its Cruelty. This is its very Nature and Genius. It was bred and nouriſh'd, and has ſwoln it ſelf to that mighty Bulk wherein it now appears in the World, by being drench'd in Blood. What Maſſacres hath it committed? How many Throats have been cut, how many People have been forced to bleed to Death, that its inſatiable Thirſt might have ſuch Draughts as would a little qualify it? What barbarous and inhumane Devices hath it found out to torture the beſt Chriſtians? How abundantly hath it exerted its Rage in all the Methods of Cruelty and Violence in this Kingdom? In what manner hath it of late, yea, doth it at preſent diſplay its miſchievous, cruel, mercileſs, and uncompaſſionate Nature in *France?*

3*ly.* To get your Minds thorowly purged from all unjuſt Prejudices, and perſwaded of the Means you have a right to make uſe of, to defend your Religion, if any forcible and illegal Methods ſhould be uſed againſt it. I do not juſtify any Violence, and immoderate Severity towards any, on the account of Differences in Religion. I look on that as an Inhumane and Antichriſtian Wickedneſs. I heartily wiſh, even with reference unto Papiſts, that they may find ſuch courteous and gentle Uſage, that our Meekneſs and Kindneſs towards them, after all Provocations, may effectally convince them, that our Religion is truly Divine, and that theirs muſt needs be of a quite contrary Original, which engages them to ſuch rude and barbarous Behaviours towards Proteſtants, whenever they get an Advantage over them. But let them know withal, that if they will not live peaceably, but will ſtill be renewing their wicked Attempts againſt us, we do underſtand the Right we have to defend our own Cauſe, and bring the unjuſt Invadors of our Rights and Religion to con-

dign Puniſhment. And that we are reſolved to approve our ſelves as valiant and couragious in maintaining the Rights of the Proteſtant Religion in common, having the Government on our ſide, as we ſhould have been obliged to have approved our ſelves patient and void of all oppoſition, if the Government had been againſt us.

Fifthly. We ſhould all do our utmoſt, according to the Capacities and Places we are in, to promote a general Reformation: That ſuch a courſe of practice may everywhere prevail, as doth beſt ſuit with the Nature and Tendency of that Faith we profeſs, and may be moſt expreſſive of Reſentments which do in ſome meaſure correſpond with the late Demonſtration God hath given of his Concern for our Holy Religion. And if we do ſo, we need not doubt but God will heighten the Felicity he hath now introduced amongſt us to that degree, Their Majeſties ſhall have all the Satisfaction which can ſpring from a numerous Body of moſt Obedient and Faithful Subjects, and We ſhall inherit all the Bleſſings Heaven can promiſe, under the Government and happy Influence of Princes ſo peculiarly deſigned to make a ſinking and unworthy People, glorious. Hath not God obliged us, in the moſt ſolemn manner, by delivering us out of the Hands of our moſt formidable Enemies, *to obſerve his Statutes, and keep his Laws, and ſerve him in Holineſs and Righteouſneſs all our Days?* And if we refuſe to do thus, what can we in reaſon expect, but that *our Sun ſhall ſet before Noon*, and that our Deliverance, like our Goodneſs, ſhall paſs away, *as the morning Cloud, and early Dew?* If we be not now reformed in our Lives; what can the Event of preſent Matters be, but that we ſhall *walk in Obſcurity*, and our Plagues become ſuch, as will make us a *Terror*, a *Scorn*, and a *By-word* to all who ſhall *hear what God hath done for us?* God *turneth Rivers into a Wilderneſs, and Water-ſprings into dry Ground; and a fruitful Land into Barrenneſs, for the Wickedneſs of them that dwell therein.* God doth now plainly offer us things Great and Good, beyond all Expreſſion: our greateſt and only Danger is from our ſelves, leſt by continuing to do Evil, we make all his Gracious Purpoſes abortive.

Pſ. 107. 33, 34.

At

At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to build and to plant it; If it do evil in my sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would benefit them. Jer. 18. 9, 10.

If we now refuse to remember this Deliverance, so as to *know the Righteousness of the Lord*, and shall, by our continuing in our Evil Courses, stop the Current of Mercy, when so abundantly flowing in upon us, what can we expect, but that God will glorify his Justice, by inflicting on us to the uttermost, all the Curses which are due to such aggravated Ingratitude and Disobedience? Hath not this been God's wonted Method with People, when they have arrived to such a prodigious obstinacy in their Sins, they would not be reclaimed by his most remarkable Appearances for their Help? *They forgat God their Saviour, which had done great Things in* Egypt: *Wondrous Works in the Land of* Ham, *and terrible Things by the Red-Sea. Therefore he said that he would destroy them. Therefore was the Wrath of the Lord kindled against his People, insomuch that he abhorred his own Inheritance. And he gave them into the Hand of the Heathen, and they that hated them, ruled over them. Their Enemies also oppressed them, and they were brought into subjection under their Hand.* See *Jer.* 15. 6, 7. *Deut.* 28. 47, 48. It is *Righteousness that exalteth a Nation; but Sin is a Reproach to any People.* Psal. 106. 21, &c. Vers. 40, &c. Prov. 14. 24.

Great Disorders and Irregularities have prevailed amongst us; and we may easily revive the Memory of what they had just brought upon us. It is to be hoped, that those Disorders which related to Publick Offices, and Great Societies, will be taken into Consideration, by those who can provide the most proper and effectual Remedies. May we never have occasion to complain, that *Judgment is turned away backward, that Justice standeth afar off; that Truth is fallen in the Streets, and Equity cannot enter: That Truth faileth, and he that departeth from Evil, maketh himself a Prey.* When our Counsellors, Judges, and Magistrates, are able Men, such as fear God; Men of Truth, hating Covetousness; such as have a Zeal for the Purity and Interest of Religion, who from a real sense of Duty, shall imploy all their Authority to suppress Isa. 59. 14, 15.

preſs Ungodlineſs and Vice, and incourage Piety and Vertue; to looſe the Bands of Wickedneſs, undo the heavy Burthens, let the oppreſſed go free, and break every Yoke; then will *Judgment run down as Waters, and Righteouſneſs as a mighty Stream.*

And the Influence of theſe from their higher Orb, like the bright and warm Beams of the Sun, will contribute much to the clearing and purging of our Air, and the reducing what is out of Order in the lower Regions, into a comely, decent, and proſperous Poſture: Then will *the Lord comfort us*; *He will comfort all our waſte Places, he will make our Wilderneſs like* Eden, *and our Deſart like the Garden of the Lord; Joy and Gladneſs ſhall be found every-where amongſt us, Thankſgiving, and the Voice of Melody.*

Iſa. 51. 3.

May thoſe to whom it pertains to make an Inſpection into the State of our Church, contribute what underſtanding and good Men ought to do, that what is amiſs there, may be rectified, and Exuberances may be lopped off. That thoſe in the Miniſtry, whoſe Abilities are not inconſiderable, may be obliged to imploy their Talents diligently for the Benefit of thoſe they are more immediately related unto. And that Places of good Conſideration may not any longer be confined to the ſcanty Allowances of the cheapeſt Curats. And that if any who have no tolerable ſufficiency for the Sacred Function, have by any indirect Methods crept into the Office, ſome due Care may be taken touching an Affair of ſuch Conſequence. "My "Heart bleeds within me (ſaith Arch-Biſhop *Abbot*, in "one of his Lectures upon *Jonah*) to think of the miſe-"rable Condition of the precious Souls of many People, "who have ſuch Miniſters as *Joh. Aventinus* ſpeaks of, "(if they were not in the Miniſtry) would not be thought "fit Hog-herds to keep Swine.

But beſides that publick Reformation both in Church and State, (the providing for, and ordering of which, doth pertain to thoſe who move in the higheſt Orb) there is much of Reformation neceſſary to be attended to, by People conſidered in a much narrower Capacity. More particularly,

1. Thoſe

1. Thoſe who are Governors of Families, ſhould take care to begin and promote Reformation in their own Families: For if Wickedneſs and Impiety be countenanced and cheriſhed in moſt ſingle Families, the whole Society will be but a Body which conſiſts of corrupt and putrid Members, what-ever appearance there may be of a better Spirit, in ſome of the publick Inſtruments of Government; and the Errors of the firſt Concoction will be very difficultly corrected afterwards. Let thoſe therefore who have Families under their care, faithfully apply themſelves to baniſh all Diſorders out of their Houſes, and take care that Swearing, Intemperance, neglect of God's Worſhip, contempt of Religion, and whatſoever ſavours of Prophaneneſs, have no countenance there. Let ſuch be careful that thoſe under their Government be well inſtructed in the Principles of the Proteſtant Religion, and the Precepts, and Rules of Good Living, and that they be inured to a pious and vertuous courſe of Life. Let them ſee that the Holy Scriptures be read, and the Worſhip of God daily celebrated with their whole Houſholds; And that neither their Children, nor Servants, be tolerated in the prophanation of the Lord's Day, or neglect of the ordinary Worſhip and Service of God. Let Governors of Families follow *David*'s Example and Reſolution, as ſet down in *Pſalm* 101.

2. Every particular Perſon ſhould now be diligent to amend and reform himſelf; If every one would be careful to amend one, our Land would ſoon be in a flouriſhing Eſtate: Our Peace, our Safety, our Happineſs, our Strength, our Glory, would increaſe with the Luſtre and Honour of our Profeſſion, by the Brightneſs, Truth, and Power of our Graces and Vertues. Thoſe particular Perſons who ſhall refuſe to remember this great Deliverance, ſo as to engage themſelves to a perſonal Reformation, may expect that however gracious it ſhall pleaſe the Lord to be unto our Land, for the ſake of thoſe who make a due and faithful improvement of it, yet God will not be unmindful of their perverſe and undutiful Behaviour. *Because all theſe Men who have ſeen my Glory, and my Miracles which I did in* Egypt, *and in the Wilderneſs, and have tempted me* Numb. 14. 22, 23, 24.

me now theſe ten times, and have not hearkned to my Voice: Surely they ſhall not ſee the Land which I ſwear unto their Fathers, neither ſhall any of them that provoked me, ſee it; but my Servant Caleb, *becauſe he had another Spirit with him, and hath followed me fully, him will I bring into the Land, whereinto he went, and his Seed ſhall poſſeſs it.*

Let us now every one renounce our Luſts, *ceaſe to do evil, and learn to do well.* Let us take care that our Moral Vertues be impregnated into Chriſtian Graces, and that we be vigorous in doing every thing that is univerſally commendable and Praiſe-worthy. Let us lay aſide our narrow Deſigns, and love every Grace and Vertue for its own intrinſic Beauty, and exerciſe our ſelves in it with the greater Diligence, becauſe it hath ſuch a Tendency to befriend the Publick. Let us every one addict our ſelves in Sincerity and with Earneſtneſs to render unto God that true and ſpiritual Worſhip he requires, and to fill up all our Relations from the higheſt to the loweſt, with the Duties God hath aſſigned, and with ſuch Deportments as will moſt become and beautify the ſame. Let us now approve our ſelves temperate, chaſte and ſober, humble, meek, and ſelf-denying. Let us every one now live godly, righteouſly, and ſoberly, according to all the Inſtances our God preſcribes, and our Land will preſently be bleſſed with all the Bleſſings of Peace, and with all the Bleſſings of Plenty too. *Our Oxen will be ſtrong to labour; there ſhall be no breaking in, nor going out, there ſhall be no complaining in our Streets*; but we ſhall be in as *happy a caſe* as a People can be, *whoſe God is the Lord*; Pſal. 144. 14, 15.

Sixthly; We ſhould live in Love and Peace. Love and Peace are the Cement, the Support, the Bond and Ornament of all Human Society, next to a Religious aweful Senſe of the Divine Being, and our dependance on him, which are the original Springs and principal Cheriſhers of theſe Heavenly Diſpoſitions. Theſe are ſo neceſſary to the Being and Welfare of every State, Kingdom, and Body Politick, that as ſoon as theſe do ceaſe, and thoſe venemous Qualities do prevail, which always abound proportionably to Peoples decay in theſe, nothing but Diſorders,

Tumults

Tumults and Confuſions, do ſucceed. When Peace and Love are wanting in any State, ſuch fatal Wounds and Breaches do immediately follow, that the moſt ſubtile Artifices of the wittieſt Architects in Government do prove but like to improper Plaiſters laid upon feſtered Sores, which make them rankle the more, and at laſt throw the Patient into the moſt torturing, convulſive and mortal Paroxiſms; *Mat.* 12. 25.

All that Nature and Reaſon can invite others to take notice of, as fit to alarm and engage them to nouriſh a pacifick and friendly Temper, do more obviouſly, and with greater force ſollicite and importune us at this time to ſurrender our ſelves up to its kindeſt and moſt beneficent Influence.

Yea, we are under thoſe ſtronger and peculiar Engagements to love and follow after Peace, and cheriſh an amicable and brotherly Affection towards one another, the beſt Religion in the World doth prompt us to take notice of. We are under as many and as powerful Obligations to live in Love and Peace, as can be deduced from the Nature and Inſtitutions of the Chriſtian Religion, the Doctrines and Example of the Son of God when viſibly preſent in our Nature, from the numerous reiterated Precepts, Exhortations and Counſels of all his Apoſtles after his Aſcent into Heaven. And how many Incentives to Love and Peace may we eaſily perceive, if we do but view the happy Effects of the Chriſtian Temper where-ever it hath prevailed? At firſt, the multitude of them who believed were of one Heart, and of one Soul; and might we who profeſs the ſame Religion, and are under the ſame Obligations with them, arrive at the ſame pitch, our Happineſs would be as firm and unalterable as our Faith is.

The ſad Effects our late Animoſities did produce ſhould retrieve us to our Senſes and Wits, and diſpoſe us to ſuch a Friendlineſs amongſt our ſelves, as may not be any more broke or ruffled. Did we not ſtruggle to that degree againſt our fellow-Proteſtants, and fellow-Subjects, that if a wonderful Arm had not interpoſed for our mutual Support, our own Heels muſt certainly and irrever-

ſibly have been tripped up? Were we not ſo ſedulous to keep others out of Truſts, we were like to have been turned out, and diſpoſſeſſed of all our ſelves? If we receive not Inſtruction from ſuch a Teacher, as our own late Experience, what will be concluded concerning us, but either that our Perverſeneſs renders us more than brutiſh, or that we are ſo impoveriſh'd in our Intellectuals, that to be *begg'd* is the beſt we do deſerve?

Seventhly, We ſhould frequently offer up our ſolemn and fervent Prayers unto Almighty God to perfect what he hath begun for us. If God do determine now to perfect our Deliverance, I do not doubt, but he will pour out upon the Inhabitants of this Land, the Spirit of Grace and of Supplication, and mightily incline us to ſeek and cry to Him with Earneſtneſs to carry on his own Work unto Perfection. This is his uſual Method: And he hath now given us a ſolemn Invitation to betake our ſelves to this courſe. When God declared what great things he purEzek. 36. 37. poſed to do for the *Iſraelites*, it is added, *Thus ſaith the Lord God, I will yet for this be inquired of by the Houſe of Iſrael, to do it for them.* See *Jer.* 29. 10, to the 15*th* Verſe.

May we all ſo remember what God hath done for us, that we may indeed *know the Righteouſneſs of the Lord*, and ſo apply our ſelves to do what concerns us in our ſeveral Capacities and Places, that God may not *behold Iniquity, nor ſee Perverſeneſs in us*; and then *the Lord our God will be with us*, and *the Shout of a King among us*; then will Numb. 23. 21. there be *no Inchantment, nor no Divination againſt us*; but *according to this time it ſhall be ſaid of us, WHAT* Ver. 23. *HATH GOD WROUGHT?*

THE END.

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